Εικων Βασιλικη.

A SERMON PREACH'D The 29th of *May*, 1715.

By THOMAS BRADBURY.

Eccles. IV. 14. *Out of Prison he comes to reign.*
Ezek. XLIII. 9. *Now let them put away their Whoredoms, and the Carcasses of their Kings far from me; and I will dwell in the midst of them for ever.*

WITH AN APPENDIX OF Several Papers relating to the RESTORATION, 1660. and the Present Settlement.

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A

Reſtoration-Sermon.

HOSEA vii. 7.

All their Kings are fallen, there is none among them that calleth unto me.

THIS Prophet had his chief Converſation with the Ten Tribes, who here go under the Names of *Iſrael* and *Ephraim:* It appears by what he ſays of 'em, that they had almoſt *fill'd up the Meaſure of their Iniquity*, and were ripe for Deſolation. Their Crime did not conſiſt, as ſome have vainly told us, in a Revolt from *David*, but a Revolt from God: 'Twas not *Jeroboam*'s Wickedneſs to throw off the Yoke of a giddy Monarch, but that by which he *made* Iſrael *to ſin*, was ſetting up *the Calves of* Dan *and* Bethel. He's infamous for his Superſtition, and not his Rebellion; this had nothing bad in it, being conducted by the plain Order of God himſelf: but his altering the Place, the Way, the Time, and the Miniſters of the Worſhip that had been

ſo long eſtabliſh'd, was that which *brought Evil upon his Houſe, to cut it off from the Earth.* Thy Hoſ. viii. 5. *Calf, O* Samaria, *hath caſt thee off, mine Anger is kindled againſt thee.* He did, for ſome Reaſons of State, draw off the Devotion of the People from a Divine Command; he appointed Holy-Days, a Feaſt unto the Lord, which he had deviſ'd of his own Mind, and that was the great Forfeiture of all the Promiſes made unto him. Had he liv'd in *David*'s Piety, he had been ſecure of *David*'s 1 Kings xi. 35. Protection. *It ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my ſight, to keep my Statutes, and my Commandments, as* David *my Servant did; that I will be with thee, and build thee a ſure Houſe, as I did unto* David, *and give* Iſrael *unto thee.* But here was his failure, that he led the People off from the Inſtitutions that were given to their Fathers, and made *the loweſt of 'em to be Prieſts of his High Places:* Which is a Phraſe that I ſhall a little explain, becauſe theſe words have been a Term of Reproach upon ſome, who are ſuppos'd to be deficient in an External Ceremony.

There's no Lineal Succeſſion to the Miniſtry in the Goſpel, as there was under the Law. Then it was the Honour of *a ſingle Family:* Every one that did not deſcend from *Aaron* was reckon'd *a Stranger*, and not to touch the holy Thing: ſo that whether they were the loweſt or the higheſt of the People, it was wrong in *Jeroboam* to divert the Title from the Line in which God himſelf had put it. But beſides that, he had no better Tools to his Tyranny than the meaneſt of all his Subjects; and I am ſure there's nothing looks more like his Order of Prieſthood than a Servile and Mercenary way of coming to the Charge, when we procure our Miniſtry by a Price,

Price, and only poſſeſs it by a Form. 'Tis with us, as *Abijah* tells 'em it was with them; *Have you not caſt off the Prieſts of the Lord, the Sons of* Aaron, *and the* Levites, *and have made you Prieſts after the manner of the Nations of other Lands? ſo that whoever comes to conſecrate himſelf with a young Bullock and ſeven Rams, the ſame may be a Prieſt of them that are no Gods.* Theſe are the loweſt of the People, Men of poor and creeping Senſe, who value not how unfurniſh'd they are for the great Work of the Goſpel, provided they have got the publick Stamp, and are mark'd with the Signs of Authority. 1 Chron. xiii. 9.

From a King thus looſe and profane, we have a Succeſſion of Men upon his Throne, ſo odious to God, ſo vile to the People, that the Cry of the Prophets, the Groans of Nature, the Thunder of Providence, did 'em no good. Inſtead of guarding againſt the hand of Vengeance, they rather puſh'd themſelves upon it, till at laſt the Glory which they deny'd to God from their Obedience, had a noble diſplay in their Captivity. My Text ſhows you how they have been tumbled into Ruin one after another: an uſeleſs Monarch was an Example, rather than a Warning to his Succeſſor; *This their way is their Folly, yet their Poſterity approve their Sayings.* They had been govern'd by ſeveral Families, *Jeroboam* had it for two Reigns, and no longer; *Baaſha* had as many; *Omri* had three; *Jehu* indeed, for the Service he did in killing *Ahab*'s Son, and 70 more of the Royal Family, whoſe Heads lay in heaps at the Gates of the City, had it for four Generations. And in the Reign of his Son, *Jeroboam* the Second, did this Prophet write; ſo that what he ſays in the words of my Text, comprehends the whole Hiſtory of their Separation from *David*. Tho it was no great Tract of Time, yet they liv'd under

under many Kings of different Houſes, but much of the ſame Character; for as *Jeroboam* the Son of *Nebat*, was the worſt of them that went before him, he is as good as any that came after him. They were Men of Fraud and Rapine, that deſign'd themſelves; and tho ſome of them had a Zeal before, yet all that Fervency chill'd upon the Throne; there they grew indifferent to God's Intereſt, and violent in their own. Now what becomes of them? as they liv'd in a Defiance of Heaven, they ſunk under the Weight of Providence. *All their Kings are fallen, there is none of them that calls unto me.* Where you have theſe two parts:

I. The Calamity they brought upon themſelves; *Their Kings are fallen.*

II. The Crime that ingag'd the great God to uſe them in this manner: *There's none that calls unto me.*

I. You ſee the Miſery theſe People came into: *All their Kings are fallen.* It does not only mean that they are dead, for that's an univerſal Fate; but by theſe words he inſinuates ſomething dreadful in their manner of going off. The whole Race were peculiar both in the Neglect of their Duty to God, and in the Reach of God's Anger to them. *Jeroboam* ſeeth five hundred thouſand Men kill'd out of his Army in one day; and it's ſaid, that after this he never *recover'd Strength again, but the Lord ſtruck him, and he died.* We are not told with what Diſtemper, but it muſt be in ſome way that publiſh'd the Divine Reſentment, that all the World might ſee he died under a Cloud of Guilt, and by the Hand of Vengeance; that his laſt Hours were darken'd with a Curſe. Death is uſually a Veil drawn

drawn between Time and Eternity, and leaves us uncertain how it is with Souls after they are chang'd: but the way of this Man's going off was ſo terrible, as if it had been order'd on purpoſe to proclaim *whither* he went. Theſe rugged Methods that Providence us'd with his Body, gave a ſad Suſpicion of what became of his Soul. At the Price of his Conſcience, his Duty, his inward Peace, and the Eternal Joys above, had he procur'd a Kingdom for his Son; but he only ſucceeds him about two Years: the Captain of his Hoſt conſpir'd againſt him, kills him, ſweeps off the ſcandalous Family, and reigns in his ſtead.

Baaſha, who was both his Executioner and Succeſſor, had about the ſame length of Time with *Jeroboam*, in the Poſſeſſion of the Crown; he keeps it 24 Years, and his Son no more than two; for *Zimri*, the Captain of his Hoſt, ſlew him as he was drunk in his Steward's Houſe: a ſad way of ſending a Perſon into Eternity, not to get out of his Doze till the Flames awake him! But this *Zimri*, walking in the Sins of that Line, which God had rais'd him up to puniſh, is reduc'd to the Neceſſity of deſtroying himſelf.

After him, the People anointed *Omri*: his Reign is vile for about the ſpace of twelve Years, and he leaves the Kingdom to a Son worſe than himſelf; to *Ahab*, who *did Evil above all that were before him*; who had ſold himſelf to do Wickedneſs. His Name is notorious enough in Scripture for publick Idolatries and Perſecutions, for private Frauds and Cruelties, each of which was heighten'd by his marrying a Heathen: He dies in Battle, and *the Dogs lick his Blood*, and is ſucceeded by *Ahaziah*. Now the beſt of all their Number was *Jehu*, whom God rais'd up for the Deſtruction of that Perſon, and *anointed him to ſlay* his Maſter's Houſhold. His Claim to the

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Government, was being a *Regicide: The Lord*
2 Kings x. 30. *ſaid unto him, Becauſe thou haſt done well in executing that which was right in mine eyes, and haſt done unto the Houſe of* Ahab *according to all that was in mine heart, thy Children of the fourth Generation ſhall ſit on the Throne of* Iſrael. And thus it happen'd: tho as his Poſterity departed not from the Sins of *Jeroboam*, they moſt of 'em met with the ſame Fate; ſome fell by Sword, and others by cruel Diſeaſes, as this Prophet ſays;
Hoſ. x. 7. *As for* Samaria, *her King is cut off as the Foam upon the Water:* and in the 15th Verſe, *In a Morning ſhall the King of* Iſrael *be utterly cut off.*

What melancholy Stories are theſe! as if the Great God rais'd up a Set of Men to be no more than the Jeſt of his Providence: *Tho it be given*
Job xxiv. 23, 24. *'em to be in ſafety, yet his Eyes are upon their Ways: They are exalted for a little time, but are gone, and brought low; they are taken out of the way as all others, and are cut off as the Tops of the Ears of Corn.* As if all the Diſtinctions of Grandure and Fulneſs were but to make them a fairer Mark for the Arrows of the Almighty. *He ac-*
Job xxxiv. 19, 20, 24, 25, 26. *cepts not the Perſon of Princes, in a moment they ſhall die, and the People ſhall be troubled at midnight, and paſs away; and he breaks in pieces mighty Men without number, and ſets others in their ſtead. He knows their Works, and overturns 'em in the night, ſo that they are deſtroy'd: He ſtrikes them as wicked Men in the open ſight of others.*

This aweful Doctrine is what he ſets out in publick view for our Admonition. There are ſeveral things that we may learn from it.

1. He expects that his People do attend to theſe Repriſals that he makes upon Tyranny and Wickedneſs. Don't ſay theſe are things that we are not concern'd in: Does God open the Volumes of Providence, and will you cloſe them?

If

If you plead that it is more our buſineſs to ſtudy the Myſteries of Salvation, I grant it: but let me tell you, the one carries a Light and Beauty into the other. It does not divert our Thoughts from the Glories of Salvation, to look out into the World. The Collection we make of his Terrors to Sinners, are fit to mingle with any individual Experience of his Love to our own Souls, as you ſee by the Pſalmiſt: *He pours Contempt upon Princes, and cauſeth them to wander in the Wilderneſs where there's no way; yet he ſets the Poor on high from Affliction, and makes them Families like a Flock: the Righteous ſhall ſee it and rejoice, and all Iniquity ſhall ſtop her mouth.* Pſal. cvii. 40, 41, 42, 43. But then it goes further than the Supply of a little Satisfaction now, there's a train of ſpiritual Joys that follow it: *For whoſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the Lovingkindneſs of the Lord.*

Nay, I do not know but that ſuch Remarks will be part of the Entertainment in Heaven: for they that ſtand upon *the Sea of Glaſs* with Harps in their hands, do *ſing the Song of* Moſes *and the Song of the Lamb.* Rev. xv. 4. The Song of the Lamb is wrought out of his Victory and theirs: *They are more than Conquerors, thro him that hath loved them.* But the Song of *Moſes* was to celebrate the Wonders of Providence, when the Waters had ſwallow'd up the Glory and the Rage of *Egypt*; when a threaten'd People had nothing before their eyes but a floating Army: and if ſuch Obſervations as theſe are pure enough for the Church above, certainly they cannot be too groſs for that below. He hath hung up theſe things in Hiſtory, he gives new Examples in every Age: *Thy Way, O God, is in the Sanctuary; who is ſo great a God as our God? Thou art the God that doſt Wonders, thou haſt declar'd thy Strength among* Pſ. lxxvii. 13, 14.

the People. Nay, upon ſome accounts we ought to be more obſervant of theſe things than of the private Influence he hath upon our Souls, becauſe they are more prepar'd to ſcatter a greater Glory upon his Name. When we *taſte and ſee that the Lord is good*, it's all within our ſelves; *A Stranger intermeddleth not with that Joy:* We are ſeldom fit to tell it, we are never able to reveal it. But theſe Bounties of Providence are on purpoſe to engage a common Veneration: *Remember that thou magniſy his Work which Men behold; every Man may ſee it, Men may behold it afar off.* Thus had *Job* himſelf anſwer'd before, *Where's the Houſe of the Prince, and the Dwelling-place of the Wicked?* Every one could tell him what was become of Tyrants: *Have you not ask'd them that go by the way, and do you not know their Tokens, that the Wicked are reſerv'd to the Day of Deſtruction, they ſhall be brought forth to the Day of Wrath? Who ſhall declare his Ways to his face, who ſhall repay him what he hath done? Yet he ſhall be brought to the Grave, and ſhall remain in the Tombs.*

Job xxxvi. 24, 25.

Ch. xxi. 28, 29, 30, 31, 32.

2. By theſe *terrible things in Righteouſneſs*, he ſhows us the Vanity of the World, and how ill thoſe People are provided who have their Portion in it. By ſuch Convulſions in the Fate of Monarchs, he gives Mankind a Sample of the grand Inqueſt: *Wrath brings the Puniſhment of the Sword, that ye may know there is a Judgment.* They hear a great deal of *ſlippery Places*, and how much it concerns them *not to truſt in uncertain Riches*; but ſtill they'll venture. Now the Words of God would paſs for nothing, if he did not ſometimes repeat them in Things. People fancy themſelves rais'd too high for an Exhortation, but God can eaſily bring 'em within his reach: *Say to the King and the Queen, Humble your ſelves, ſit down, for your Principalities ſhall come down, even the Crown*

Job xix. *ult.*

Jer. xiii. 18.

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of your Glory. When he proceeds in a Courſe of this nature, it is to tell the World that he will be feared; that as no Greatneſs places a Man above his Command, ſo no Power can ſet him beyond his Reſentment. Oh what are Kings, when the Voice of Death bids them diſrobe! There are but a few Moments between the Dazzle of a Court, and the Horrour of Darkneſs; the ſofteſt Notes of Flattery, and the Howlings that are ſupply'd from Guilt and Vengeance. Then they have no Guards to keep them from being tore and ruffled, but inſulting Devils, who have led them to their Wickedneſs, will lead them to their Apartments.

3. Theſe Judgments upon great and exalted Sinners, are to eſtabliſh our Hope in God. *Vow and pay unto the Lord; let all that be round about him, bring Preſents unto him that ought to be feared: He ſhall cut off the Spirit of Princes, he is terrible to the Kings of the Earth.* You ſee there's a Connection between theſe two: Zion *did hear and was glad, the Daughter of* Judah *rejoic'd, O Lord, becauſe of thy Judgments.* When he *proclaims Deliverance to the Captives, and the opening of the Priſon-Doors to them that are bound; tho it is the Day of Vengeance,* he calls it *the acceptable Year of the Lord:* As if no part of time could be more dear and ſacred to himſelf, than that which he fills with the Reſcue of his People. Upon theſe Obſervations does the Church cry out, *Who would not fear thee, O Lord, and glorify thy Name, for thy Judgments are manifeſt?* The Gratification of a perſonal Revenge, is but a poor Entertainment; *The Wrath of Man works not the Righteouſneſs of God:* but the pleaſure is to ſee the Righteouſneſs of God work it ſelf, when he *weighs a Way in his Anger, he is known by the Judgments that he executes, when the Wicked are*

Pſ. lxxvi. 11, 12.

Pſ. xcvii.

Iſa. lxi. 1.

Rev. xv.

ſnared by the work of their own hands. Thus *David* ſpeaks of *Doeg*'s Fall, *God ſhall deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy Dwelling-place, and root thee out of the Land of the Living; the Righteous ſhall ſee and fear,* from a Reverence of that Majeſty that does according to its pleaſure, among the Sons of Men: but they ſhall alſo *laugh at him; Lo! this is the Man that made not God his Strength, but truſted in the Abundance of his Riches, and ſtrengthen'd himſelf in his Wickedneſs.* For theſe Reaſons are the People told in the Words of my Text, what havock God made among their Princes; uſing them as they had uſed the World. This brings me to,

Pſal. lii. 5, 6, 7.

II. The Crime for which he pour'd out theſe Calamities upon them. There's but one mention'd in this Verſe, That they did not call upon him: but as that never goes alone, ſo you will find in the Context the Abominations that uſually attend it.

1. I begin with that which is mention'd here; *They call not unto him.* Some refer this to the People; which might be true enough: That a ſtrange Neglect of God, a general Indifference to Religion had ſpread it ſelf thro the Land. Tho their Kings were cut off, and deſtroy'd with a remarkable Judgment, yet the Nation was ſtupid to it. Vengeance thunder'd aloud in vain; *their Ears were uncircumciſed,* that they would take no warning, but went roaring on: *When God's Hand was lifted up, they would not ſee; the Revolters were profound to make ſlaughter, tho I have been a terrible Rebuker of them all.* Such as had conquer'd all Senſe of Religion in themſelves, enter'd into Methods of Perſecution againſt the Intereſt they had left: and this Apoſtacy had given 'em ſuch

Hoſ. v. 2.

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a Turn, that no Strokes of Calamity, no Warnings in the Courſe of Providence could awaken them; *They would not frame their doing to turn unto the Lord.* Tho by hurrying away their Princes he cut the Sinews of their Confidence; yet that only ſtunn'd 'em for a while, in a few Moments the Fright is over, and they are rampant again. Ver. 4.

But the words may be better underſtood of *the Kings who fell*, that they did not cry unto God. What Prayers they made in *mockery to delude others*, or what they mutter'd over in Forms to bubble themſelves, had no Spirit of Religion in them. Moſt of theſe Princes were very active in Superſtition, as the vileſt Creatures in the World are apt to be; they would be at any Charge in building Altars, ſetting up Images, and purſuing Inventions of their own. *They ſacrific'd Fleſh for the Sacrifice of mine Offerings, and eat it, but the Lord accepts them not: for* Iſrael *hath forgotten his Maker, and builds Temples.* No doubt on't, but this paſs'd for Religion with them; they had Prieſts to admire it for a great Act of Piety: but that which is highly eſteem'd among Men, is an Abomination in the Sight of God. He ſaw that their Hearts were not right in his Covenant: and 'tis in vain, that they repreſent him upon their Thrones, when they exclude him from their Souls. This was what *David* obſerv'd of King *Saul*, that *God was not in all his Thoughts.* Inſtead of a Seriouſneſs this way, they laugh at Prayer, abhor it in themſelves, and deride it in others; they contrive all the ways they can to drive it out of their Kingdoms, either cramping it with clumſy Forms, or condemning it with wicked Laws. And when this Infidelity becomes habitual in a Time of Adverſity, they'll not ſeek his Face; *The Hypocrites in Heart heap up Wrath, they cry not when he binds them.* But tho they are Hoſ. viii. 13, 14. Job xxxvi. 13.

ſilent

ſilent to him, he'll not be ſo to them: The Day is a coming, when they'll call upon him in vain; the Mercy they deſpis'd, and thought it below them to ask for, will be for ever plac'd at a diſtance from them. Hell is fill'd with Sinners, who are howling for that which they us'd to laugh at: Whilſt they lie warm in their great Eſtates, they are doz'd and paſt feeling; but the Day is at hand, when the Body ſhall be ſtrip'd of all its Grandure, and the Soul reſtor'd to a full Senſation. That God they have diſhonour'd, whoſe Name they have blaſphemed, will be dreadful to them, when the Glory which they refus'd to ſupply with Duty, is forc'd out of their Miſery: this you may take as a leading Crime, a prayerleſs Monarch muſt be a guilty one.

2. They are here charg'd with Uncleanneſs:

Ver. 4. *They are all Adulterers, as an Oven heated by the Baker.* This leads them to Idolátry, as if both Soul and Body were to be polluted together.

Ch. iv. 14. *They are ſeparated with Whores, and they ſacrifice with Harlots; therefore the People that do not underſtand, ſhall fall.* This is a Crime abominable in all, but it hath ever been fatal to crown'd Heads.

Prov. xxxi. 3. *Give not thy Strength unto Women, nor thy Ways to that which deſtroys Kings.* It deſtroys them in their Political Capacity, of which we have a

Neh. xiii. 26. ſad Inſtance in *Solomon* himſelf: Tho *he was belov'd of his God, and God made him King over all* Iſrael; *nevertheleſs, him did Outlandiſh Women make to ſin.* Such Princes as theſe open all the Sluices of Impiety, to let it run down as a Torrent: The Laws pull in vain againſt the Force of great Examples, and therefore a Man diſtinguiſh'd with that Vice, is never to be called a Bleſſing: To ſay ſuch a one is the *Lord's Anointed*, is profaning the Name of God, and uſing the word with the vileſt Impropriety; as it is ſaid in the third

Verſe

Verſe of this Chapter, *They make the King glad with their Wickedneſs, and the Princes with their Lyes.* And it is eſpecially dreadful when this Crime ſeems to be entail'd upon a Family: and there is room for that Curſe, *Let the Iniquity of his Father be remembred, and let not the Sin of his Mother be blotted out.* Pſal. cix. 14.

3. The next Crime that is here obſerv'd, is their Exceſs of Riot: *In the Day of our King, the Princes made him ſick with Bottles of Wine.* Ver. 5. It refers to ſome particular *Day*, perhaps that of his *Birth:* they compliment him with an Affront to the God of Heaven; they celebrate his Nativity, as if he was a Bleſſing to the World, and do it in ſuch a way as to make him a Curſe. They would call 'em Gods; but in exalting the *God* they drown the *Man*, and make them ſo full of Deity, that they loſe their Reaſon. There's a Bleſſing upon a Land, when *their Princes eat in due Seaſon for Strength, and not for Drunkenneſs.* Riot is odious in all People; but when it comes to be the Delight of a Ruler, no Robes of State can hide the brutal Character; God muſt abhor one that defaces his Image in a double Senſe, both Natural and Political: *'Tis not for Kings to drink Wine, nor Princes ſtrong Drink.* He ſuffers that Sin to bring on its own Puniſhment, that a Perſon ſhall doze upon a Throne, and loll in State, till he become mellow enough for the Grave. Meats for the Belly, and the Belly for Meat; but God will deſtroy both it and them.

4. Another Sin that ariſeth out of theſe, is Profaneneſs; *He ſtretcheth out his Hand with the Scorners.* Ver. 5. How monſtrous is this from a Throne? Here's a Perſon who calls himſelf God's Vicegerent, and yet makes a Jeſt of his Principal. This is a Crime of the firſt Rank, 'tis as high as a Sinner can go, *to ſit in the Seat of the Scornful.*

And

And what a Fall muſt theſe Men have, when they come to feel a Vengeance which they us'd to banter? God is ſaid to *have them in Deriſion:* they are the Sport of his Providence, as he was of their Cups. A profane King, a Swearer, one that takes the Name of God in vain, is the vileſt Creature upon Earth. He proclaims an open War againſt Heaven; he is Commander in chief of all Satan's Forces; and when he dies, it is with the Guilt of a Nation upon him, ſuch as he hath frighted with his Authority, or poiſon'd with his Example: *God will not hold him guiltleſs, that takes his Names in vain.*

5. There's another Crime follows theſe, and that is, Perſecution. The Scorners will ſoon run into this; People that give you cruel Mockings, would bring you to Scourgings, and moreover to Bonds and Impriſonment, if it was in their Power. This was notorious among the Princes of *Iſrael: Hear, O ye Prieſts, and hearken ye Houſe of the King, for Judgment is towards you; becauſe ye have been a Snare upon* Mizpah, *and a Net ſpread upon* Tabor. Theſe Places were in the Borders of the Tribe of *Judah*, where the Worſhip of God was continu'd. Now here they planted their Spies and Informers, to take notice who they were that ſeparated themſelves from a Devotion by Law eſtabliſh'd. One would think that Perſons who live as without God in the World, ſhould not much trouble their Heads what way others take to ſerve him: But thus it is; as if Satan was determin'd not only to make Sinners diligent, but to make 'em ridiculous. Here's a Swearer roars and bellows againſt Atheiſm, a Whoremonger is for preventing Schiſm; and a Man that knows not the firſt Principles of the Oracles of God, ſets up for Orthodoxy. Thus the *Workers of Iniquity have no Knowledg, who eat up the People as they eat Bread, and call not on the Lord.*

Hoſea v. 1.

Pſal. cxiv. 4.

6. You

6. You may be ſure after all this, they will do what they can to extirpate good Men out of the Nation: *They have deſtroyed their Judges.* It either refers to that primitive Luſt they had for a King, which was throwing off the beſt Government that ever was in the World; that of the Judges, who were Men of God's chuſing, and whoſe Affairs were always under his Conduct: Or you may underſtand it of ſome later Hardſhips that a Set of honeſt Magiſtrates had met with; for in Times of ſo much Wickedneſs, they will *abhor him that ſpeaks uprightly, and that reproves in the Gate.* 'Twas an Obſervation made of one of our Kings, that he always dreaded an honeſt Man, as if the ſight of ſuch a one had ſet Conſcience a corroding within him.

7. To theſe Crimes they added the Deſtruction of their Country. God had given them a Sovereignty over the Nations, but this was loſt by their voluptuous Princes. When *Delilah* had cut off *Samſon*'s Locks, the *Philiſtines* could ſoon put out his Eyes. Thus it was at the time of this Prophecy. The People had loſt their Liberties, and yet were ſtupid under it; they were growing poor, and yet continu'd vain: *Strangers have de-* Ver. 9.
vour'd his Strength, and he knows it not; yea, gray Hairs are here and there upon him, the Signs of a decaying State, *and yet he knows it not.* And it was a dreadful Inſtance, how low they were ſunk, when they courted thoſe Nations for their Allies, who always deſign'd to be their Conquerors: Ephraim *is as a ſilly Dove without Heart, they call* Ver. 11.
to Egypt, *they go to* Aſſyria. But when the Vengeance of God followed them, they became the Jeſt of thoſe very People on whom they had their Dependence: *Their Princes ſhall fall by the* Ver. 16.
Sword; for the Rage of their Tongue, this ſhall be their Deriſion in the Land of Egypt.

As the Return of this Day led my Thoughts to theſe Words, ſo you ſee how eaſy it is to make a large Application; but that I'll not do. How far what was done ſo many Years ago was an Advantage to practical Religion, to Holineſs, Sobriety, Chaſtity, the Worſhip of God; what greater Figure it gave to this Nation, what happy Influence it had upon the Proteſtant Intereſt; are things that any one may know from Hiſtory. I will only ſay upon this Occaſion, as the Apoſtle does upon another: If any Party have whereof *they may glory* (in the Fleſh) in the Conduct of that Affair, this belongs to you; for it is notorious, that the Miniſters and People, who were afterwards turn'd out with ſo much Contempt, had the main ſhare in that Change; whilſt they who got into their Places could do little more towards it, than drink Healths, and read Collects. However, we may go on to ſay as the Apoſtle does, what they thought to be *Gain*, they found to be *Loſs: Our Fathers ſinned, and are not, and we have born their Iniquities.* 'Tis a Circumſtance that makes it ſomewhat the more dreadful, that it was introduc'd by a ſolemn Perjury in the General, and ſeveral Officers of the Army. The Method they took to bring in their King, was by ſwallowing an Oath to keep him out: and perhaps the reaſon why ſome are ſo violent in their Zeal for this Day, ariſes from their hopes, that they may get as well over one *Abjuration*, as the laſt Age did over another. But let us not be afraid of their Revilings: The Providence of God hath plainly baffled the Vanity for this Day, by ſuffering a greater Mercy to happen on the former. A Flattery to the Living is as much my Contempt, as an Inſult upon the Dead: But I muſt think, that the difference is great and

and notorious, between a Prince whoſe Zeal hath been always uniform to the Proteſtant Religion, and the Good of Mankind; and one, who after a Life of Luxury and Profaneneſs, was known to die a Papiſt: as if his laſt Communion was to be of a piece with all his other Carriage; that he is found *with the Mother of Harlots and Abominations, in the midſt of the Earth.*

The Improvement we are to make of this, is to live in the uſe of a Duty that theſe Sinners neglected; and that is, calling upon the Lord: *When I cry*, ſays *David*, *mine Enemies ſhall turn back.* Live more at the Throne of Grace, and you'll get above the Fears of Men; you converſe in a Court where they'll never hinder you, becauſe they never follow you. There you'll have him to be your Advocate, who is their Enemy: He that makes Interceſſion for his People, *ſtrikes through Kings in the Day of his Wrath.* When you are afraid of Evil-Tidings, when your Hearts are overwhelmed within you, unload with Prayer; tell your Fears to him who hath the Intereſt of every Chriſtian upon his Breaſt, and the Government of the whole World upon his Shoulders.

FINIS.

APPENDIX.

'TIS hop'd no body will be ſo unjuſt, as to think that the foregoing Sermon had any tendency to reflect upon the antient Conſtitution of *England*, by King, Lords, and Commons. The chief Deſign of it is to rebuke thoſe who inſulted the Friends of King *George*, for obſerving the Anniverſary of his Birth on the 28th; and threatned (which they afterwards did) to profane the Lord's Day the 29th, and to commit their Outrages againſt his Majeſty's faithful Subjects, on pretence of doing honour to the Memory of K. *Charles* II. This they did with greater Madneſs and Solemnity than ever was uſed during his Reign, notwithſtanding the fatal Experience we had of his having invaded our Religious and Civil Liberties, and done what he could to deliver us up into the hands of *France*.

The Deſign of this *Appendix* is to exhibit ſome authentick Vouchers of two ſorts: The firſt is to prove, That tho the reſtoring of our Conſtitution was not only Lawful, but Neceſſary, yet the General and other Officers of the Army who brought in the King, did it with ſuch abominable Perjury and Profanation of the Name of God, as too plainly preſag'd that Looſe and Tyrannical Adminiſtration, which afterwards ſwallow'd up our Religion and Liberties. The Vouchers of the other ſort are to let the Nation ſee how much they are indebted to the good Providence of God, who by the late Bleſſed Revolution, and King *George*'s happy Acceſſion to the Throne, has reſtor'd us to thoſe Privileges, which in the Reign of K. *Charles* II. and his Brother K. *James*, were violently torn from us. As this was a ſufficient cauſe for honeſt Men to expreſs their Joy on the Anniverſary of King *George*, in the way of Loyal Subjects and Good Chriſtians; 'twas the real cauſe why the Enemies of our Peace were ſo unruly againſt thoſe who paid that Reſpect to King *George* on the 28th, and why they redoubled their Outrages on the 29th, and ſhow'd their Reſpect in ſuch a manner as became

came the vileſt of Men to the Memory of one of the worſt of Kings.

The Inſtances to prove that General *Monk*, and many other Officers of the Army, form'd the Deſign of reſtoring K. *Charles* II. by horrid Perjury, and Atheiſtical Appeals to Heaven that they had no ſuch thing in deſign, are as follow.

Monk was at firſt a Cavalier, and ſerv'd in the Army of King *Charles* I. but being taken by Sir *Tho. Fairfax*, at the Siege of *Nantwich* in *Cheſhire* in 1643. and ſent Priſoner to the *Tower*, with others; he was ſet at liberty in 1646, took the Solemn League and Covenant, and went Commander in Chief for the Parliament againſt the Rebels in the North of *Ireland*, where he did very good Service. But, contrary to his Covenant and Oath as a General, he deſerted the Parliament, join'd with *Oliver*, abjur'd Kingly Government, fought againſt King *Charles* II. at *Dunbar* in 1650, and in 1654 went to proclaim *Oliver* Protector in *Scotland*, and commanded the *Engliſh* Army there.

Being ſo accuſtom'd to break Oaths, he ſoon forgot his Abjuration, and prov'd as unfaithful to his new Maſter *Oliver*, as he had done to his old ones, the King and Parliament. For *Heath*, a Cavalier Author, in his *Brief Chronicle of the Civil Wars*, p. 670. tells us, that the ſame Year he went down to command the Army in *Scotland*, 'he gave very obliging Conditions to ſuch as had kept in 'Arms for the King, and came to capitulate with him; 'and ſhew'd all the Favour that could be expected, in 'point of Fines and Forfeitures, which firmly oblig'd the 'Nobles and Gentry to him for the future; *which no 'doubt he had then principally in his eye:* and he in a manner 'concluded a Treaty with the King's General *Middleton*, 'and the Earl of *Seaforth*.' However, it was not yet time to open the Scene, ſo that he contented himſelf to carry on the Intrigue privately till after *Cromwell*'s death. Then he enter'd into a Concert with Sir *George Booth*, and had a Declaration for that purpoſe ready to be publiſh'd in 1659. But that Gentleman and his *Cheſhire* Troops being defeated by *Lambert*, *Monk* thought fit to diſſemble a while longer. No body can doubt the Truth of this, who reads the Additions to *Baker*'s Chronicle about the Reſtoration; which, tho publiſh'd under the Name of *Philips*, were dictated by Sir *Tho. Clarges*, *Monk*'s Brother-in-Law, and one of his Confederates.

After Sir *George Booth*'s Deſign miſcarry'd, *Monk* put on a new Vizor of Zeal againſt the Royal Family and Kingly Government: 'And the better to conceal his Affections

'to

'to the King, says *Heath*, p. 754.' caus'd most of the 'Scots Nobility to be seiz'd of a sudden in 1659; and 'upon their Refusal of the Engagement to abjure the 'Royal Family, secur'd them in Castles.' Those who know the History of that Country, say it was the Presbyterian Nobility and Gentry whom *Monk* thus imprison'd, because they absolutely refus'd the Engagement, as contrary to their Solemn League and Covenant: but the Cavalier or Episcopal Party not being so scrupulous, sign'd the Abjuration of the King publickly in one Room, and by *Monk*'s Order were convey'd from that to another, where they privately sign'd a Paper, to assist him with their Lives and Fortunes to bring in the King.

Monk being thus secure of the *Scots* Presbyterians, because of their Principles, and of the *Scots* Cavaliers by their Interest and Subscriptions; he began to act with Vigour for the Restoration, but still under the old Disguise. He committed several of his own Officers whom he knew to be against his Design, and sent part of his Troops into the North of *England* to make head against *Lambert*. The Rump beginning to suspect him, they sent his Brother-in-Law Sir *Tho. Clarges* and Col. *Talbot* to treat with him. *Clarges* was in the Secret, as we have heard before, but seemingly carry'd on the Design of the Republican Party; and after he and *Talbot* had discours'd with *Monk*, they wrote a Letter from *Dalkeith* in *Scotland*, the 4th of *Nov.* 1659. 'tis *N°* 10. in the Collection of *Monk*'s Letters, and wrote in a Stile which seem'd very religious. They acquainted General *Fleetwood*, That the Lord had so prosper'd their Endeavours, as General *Monk* and his Officers had accepted their Mediation, and appointed Col. *Wilks*, Lieut. Col. *Clobery*, and Major *Knight*, to repair to *London*, to treat with the like number of Officers there, for a firm Peace and Unity amongst the Forces of both Nations, for which they doubted not but the Prayers of all good Men would be pour'd forth at the Throne of Grace. They added, that they had prevail'd with the General to hinder his Troops from advancing farther to the South during this Treaty, and hoped *Fleetwood* would prevent his from marching farther North.

Monk at the same time wrote a hypocritical Letter to General *Fleetwood*, and another of the same strain to the Congregated Churches in and about *London*; which are number'd 10, 11. in the Collection: and in both of them declar'd for a Parliamentary Government.

His Commissioners arriving at *London*, agreed by his Order with the General Council of Officers on *Nov.* 15. 1659.

1659. upon nine Articles, in ſubſtance as follows. 1. That to the utmoſt of their power they would oppoſe the Intereſt and pretended Right of *Charles Stuart* to the Government of theſe Nations, or any other Perſon pretending a Right or Title by virtue of their Deſcent from the ſame Line with him. 2. That they wou'd oppoſe the ſetting up of any ſingle Perſon whatever, as Chief Magiſtrate of the Nations, and wou'd endeavour to the utmoſt that the Government might be ſettled in the way of a Free State or Commonwealth, without a ſingle Perſon, Kingſhip, or Houſe of Lords. 3. That no Form of Government ſhall be determin'd of, without the Approbation and Conſent of a General Council of the Officers of the Army and Navy of the Commonwealth, to conſiſt of two Commiſſion-Officers for each Regiment, choſe by the Commiſſion-Officers of the ſame, or the major part of them; ten of the Fleet choſen by the Officers of the Fleet; and three Commiſſioners for the Army in *Ireland*. That the Quorum ſhould be 31, and the Day of their meeting the 6th of *December* following at *Whitehall*, in the old Council-Room. 4. That a Parliament, or Supreme Delegated Authority of this Commonwealth, be with all poſſible ſpeed conſtituted and ſummon'd, in ſuch manner and form as by the ſaid General Council ſhou'd be agreed to; and the Qualifications of the Members adjuſted by twenty Perſons therein named. The 5th, 6th, and 7th Articles relate to the ſpeedy Payment of the Forces in *Scotland*, the determining of the Caſe of ſuch Officers of the Army as were ſuſpended, diſplac'd, or impriſon'd in *England* or *Scotland*; and an Indempnity for all ſuch as had acted in the Differences betwixt the Parliament and Army, or between any of the Forces of the Commonwealth, ſince the 10th of *Octob.* 8. That a Godly, Learned, and Faithful Miniſtry, with competent Maintenance and other Encouragements, be continu'd in the three Nations; and the Univerſities and Schools ſo countenanc'd and reform'd, as to become Nurſeries of Piety and Learning. 9. That the Forces of *England* and *Scotland* ſhou'd forthwith march to ſuch Quarters in both Nations, where they may beſt preſerve the Peace of the Commonwealth againſt its Enemies; and that all Differences betwixt the Armies ſhould be laid aſide.

This Agreement was ſign'd by *Monk*'s Commiſſioners on the one ſide, and General *Fleetwood* on the other; as may be ſeen in the Collection of his Letters, N° 13.

Monk at the ſame time wrote a Letter, which is N° 14. to Vice-Admiral *Goodſon*, that he might communicate it to the

the other Officers of the Fleet, in anſwer to one from them. In this Letter he has theſe remarkable Expreſſions: 'I ſhou'd be very ſad to ſtrengthen the hands of 'the Wicked (meaning the Cavaliers) with which he 'was charg'd. But let me aſſure you, this ariſes from 'the Slanders and Calumnies which Men caſt upon us in '*England*, as if we that aſſert the Authority of thoſe that 'brought the late King to the Block, are for introducing 'that Family, which, I take God to witneſs, we in our 'very Thoughts abhor, and ſhall ſpend our Blood in op-'poſition to any ſingle Perſon whatever.' A little further he ſays, 'I have taken care by Gariſons in this 'Country (meaning *Scotland*) and Aſſurance from the 'whole Body of the Nation, that they will not own the 'Intereſt of *Charles Stuart*, and that they will preſerve 'the Peace of the Commonwealth in obedience to the 'Parliament.' Then a little farther he adds, 'Now 'having open'd my Heart to you, and as you know my 'Plainneſs and Sincerity, that I am none of thoſe that 'dare aſſert any thing againſt my Conſcience, from that 'Experience you have had of me, I heartily beg your 'Belief and Credit that I ſhall keep in the way of Duty, 'and endeavour to do the Lord's Work in my Genera-'tion, and ſhall not own any corrupt Intereſt whatſo-'ever; and do deſire of God his Bleſſing, according to 'my Integrity in this Undertaking.'

I have taken notice before, of the Meaſures which *Monk* took in *Scotland*, in direct oppoſition to what he now ſo ſolemnly appeals to God for the Truth of; and muſt look back into the Affairs of that Country, for a farther Proof of his Diſſimulation and horrid Perjury. *Heath*, p. 759. after giving us an account of the before-mention'd Agreement betwixt *Monk*'s Commiſſioners and the General Council of Officers at *Wallingford*-Houſe, ſays; 'But the General was intent upon another more 'taking Aſſembly, having iſſu'd out Writs by his own 'Precept and Authority, for convening ſome of the No-'bles, and two for every County of *Scotland*, while as yet 'he lay on the Confines of *England* with ſome part of 'his Army.'

'This *Scots* Convention, ſays *Heath*, met the General, 'according to his Summons, at *Edinburgh*; where he pro-'pounded to them, 1. The Security of the Peace in his 'Abſence, which he ſaid he was conſtrain'd to, in de-'fence of the Parliament and our Laws. 2. That they 'wou'd aſſiſt him, if any Troubles ſhou'd ariſe. And, '3. That they wou'd raiſe him ſome Mony.' To this they

'they readily anſwer'd (being oracled) that as to the firſt 'they had no Arms, and therefore were in no Condition 'or Capacity to provide againſt any Inſurrections, but 'would endeavour. Secondly, That it could not be ex-'pected, nor were it reaſonable for them to intereſt them-'ſelves in a War; in which, if proſperous, they had no 'Aſſurance of Advantage; and if unhappy, would be far-'ther ruinous to them. Thirdly, That as to Mony, they 'were exhauſted already; yet confiding in his noble and 'honourable Deſign, they would raiſe him 60000 *l.* be-'ſides the Revenues of the Exciſe and Cuſtoms.

'The Earl of *Glencairn*, *ſays our Author*, had the Chair 'in this Convention, being one of the General's Priva-'does, an eminent Royaliſt; and tho then deem'd a mo-'derate Man, had in all things comply'd with the Gene-'ral's Orders. This, *ſays he*, is one of the Curtain Sto-'ries, which cannot be pry'd into as yet.'

Monk being thus aſſur'd of Mony and Aſſiſtance from *Scotland*, marches up with his Army to *England*, where the People were prepar'd to ſecond his Deſigns; and Tumults were rais'd in *London*, crying out againſt the Army and Rump, and demanding a Free-Parliament. *Monk* in his way was every where congratulated, and preſented with Addreſſes for a Free-Parliament: Yet he did not think fit to pull off the Mask entirely, but in compliance with Commiſſioners from the Rump, who met him at *Leiceſter*, he made the Officers of the *Iriſh* Brigade which had join'd him, abjure the King and his Intereſt. Nay, he carry'd on the Jeſt ſo far, that after he came to *London*, he and his Officers abjur'd the Royal Family, and the Monarchy, thus; as *Whitlock* tells us in his Memoirs, *p.* 684.

'I do hereby declare, that I do renounce the pretend-'ed Title of *Charles Stuart*, and the whole Line of the 'late King *James*, and every other Perſon, as a *ſingle* '*Perſon*, pretending to the Government of theſe Nations, 'of *England*, *Scotland*, and *Ireland*, and the Dominions and 'Territories thereunto belonging; and that I will, by the 'Grace and Aſſiſtance of Almighty God, be true, faithful, 'and conſtant to this Commonwealth, againſt any King, 'ſingle Perſon, and Houſe of Peers, and every of them: 'and hereunto I ſubſcribe my Name.'

He carry'd on the Farce ſtill further, by pulling down, at the Command of the Rump, the Chains, Poſts, and Gates of the City of *London*, becauſe the Citizens had, in general, declar'd themſelves for a Free Parliament; as appears by the Collection of Letters, N°. 23. And even after the Rump had declar'd they intended to diſſolve themſelves, to make way for a Free Parliament; in his

Declaration at *Whitehall*, *Feb.* 21. 1659. he told them, among other things, 'I thought good to aſſure you, and 'that in the Preſence of God, that I have nothing before 'my Eyes but God's Glory, and the Settlement of theſe 'Nations upon *Commonwealth Foundations*, in purſuit where-'of I ſhall think nothing too dear.' But perceiving the Meaſures he had taken had broke his Intereſt intirely with the Independents, he begins openly, as he had done privately before, to cajole the Presbyterians; and in his ſaid Declaration, expreſſes himſelf thus: 'As to a Go-'vernment in the Church, the want whereof hath been 'no ſmall Cauſe of theſe Nations Diſtractions; 'tis moſt 'manifeſt, that if it be Monarchical in the State, the 'Church muſt follow, and Prelacy muſt be brought in, 'which theſe Nations I know cannot bear; and againſt 'which they have ſo ſolemnly ſworn: and indeed mode-'rate, not rigid Presbyterian Government, with a ſuffi-'cient Liberty for Conſciences truly tender, appears at 'preſent to be the moſt indifferent and acceptable way to 'the Church's Settlement.'

But that which ſet *Monk*'s Diſſimulation and Perjury in a full Light, is his Letter from *Edinburgh* to King *Charles*, before all theſe Declarations againſt him and the Monarchy; it is N°. 29. in the Collection, and without a Date; but the Concluſion, in which he ſays *he has thoughts* of going to *London* very ſuddenly, is enough to prove, that it was previous to all thoſe Aſſurances which he had given the Rump, *&c.* as above-mention'd, by ſolemn Oaths and Appeals to God, that he and his Army would, to the utmoſt of their Power, oppoſe the Reſtoration of the Monarchy. In this Letter he declares himſelf to be for the antient and ever accuſtom'd way of Government; to wit, a King and Parliament, which, *ſays he*, 'hath been unſettled altogether amongſt us ever 'ſince the unhappy Death of your Majeſty's late Father, 'our King; by reaſon whereof our antient and accuſtom'd 'wholeſom Laws, both of Church and State, are moſt 'ſtrangely torn and maſſacred, *&c.*' A little after, he ſays, 'I queſtion not but your Majeſty is very well 'knowing of the Power, which for ſome Years paſt I 'have had in governing the *Engliſh* Army here in *Scotland*; '*which Power, when I had once obtain'd, I did reſolve, as much* '*as in me lay, to keep, until a fit Time and Opportunity ſhould* '*offer it ſelf, that I might employ it for the Glory of God and* '*the Good of your Majeſty, whoſe faithful Subject I humbly ac-*'*knowledg my ſelf to be.*— Towards the Concluſion he ſays, 'My Hopes are, that you will be pleas'd to have that Confi-

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'dence in me, as not to credit any Rumours or Reports 'that might ſeemingly contradict what I have herein pro-'pos'd. For as to that, I wou'd have your Majeſty to be 'confident that I ſhall not value neither the Ill-Will, or 'yet look upon the Favour of any, who ſhall yet appear 'in oppoſition to a thing that I have ſo really purpos'd, 'ſo long as God and my Conſcience perſuades me, that in 'ſo doing, I ſhall accompliſh a good Work, both for his 'Glory and my Country's Good. *And yet I think fit to 'carry as fair a Correſpondence as I can, with thoſe that have 'taken upon them the Authority in* England. To that end I 'have thoughts of going to *London* very ſuddenly, that I may 'ſee their Actings, and order things there ſomewhat for 'my Advantage. I humbly beg your Majeſty's ſpeedy 'Anſwer, touching theſe Propoſals. So with all ſubmiſ-'ſiveneſs, I crave your Majeſty's Favour, in giving me 'leave to ſubſcribe my ſelf

Your Majeſty's for ever faithful and loyal Subject,

George Monk.

This is enough to prove the horrid Perjury and Profa-nation of the Name of God, charg'd upon *Monk* and his Army in the preceding Sermon; and at the ſame time may let us ſee, that it has been the old Practice of the Party, whoſe Cauſe he eſpous'd, to carry on their Deſigns by Oaths and ſolemn Proteſtations, againſt the things which they really intended. It is now very plain to the Nation, and 'tis hop'd will be more ſo in a little time, that the Faction, who lately expreſs'd their Joy in ſo un-becoming a manner on the Anniverſary of K. *Charles* 2d's Reſtoration, follow'd the ſame unchriſtian and abominable Methods to bring in the Pretender; which is ſufficient to juſtify the Reflection upon them in the Sermon, 'That 'perhaps the Reaſon why ſome are ſo violent in their 'Zeal for this Day, ariſeth from their hopes, that they 'may get as well over one *Abjuration*, as the laſt Age did 'over another.'

It is proper now to produce ſome Vouchers to prove, that K. *Charles* II. diſſembled with God and Man in the ſame manner as his General did. His Declaration from *Breda* is ſo very well known, that a Touch of it will be ſufficient— 'Nor do we deſire, *ſays his Majeſty*, more to enjoy what 'is ours, than that all our Subjects may enjoy what by 'Law is theirs, by a full and entire Adminiſtration of 'Juſtice throughout the Land, and by extending our 'Mercy where it is wanting and deſerv'd. —— We do, by 'theſe Preſents, declare, that we do grant a Full and

'General Pardon, which we are ready to paſs under our 'Great-Seal of *England*, to all our Subjects, of what De-'gree or Quality ſoever, who within forty Days after the 'Publication hereof, ſhall lay hold upon this our Grace 'and Favour, and ſhall by any publick Act declare their 'doing ſo, and that they return to the Loyalty and 'Obedience of good Subjects; excepting only ſuch Per-'ſons as ſhall hereafter be excepted by Parliament. Thoſe 'only excepted, let our Subjects, how faulty ſoever, 'rely upon the Word of a King, ſolemnly given by this 'preſent Declaration, that no Crime whatſoever, com-'mitted againſt Us, or our Royal Father, before the 'Publication of this, ſhall ever riſe in Judgment, or be 'brought in queſtion againſt any of them, to the leaſt 'endamagement of their Lives, Liberty or Eſtates, or 'as far forth as lies in our Power, ſo much as to the 'Prejudice of their Reputations, by any Reproach or 'Term of Diſtinction from the reſt of our beſt Sub-'jects; we deſiring and ordaining, that henceforward all 'Notes of Diſcord, Separation, and Difference of Par-'ties be utterly aboliſh'd among all our Subjects, whom 'we invite and conjure to a perfect Union among them-'ſelves, under our Protection, for the Re-ſettlement of 'our juſt Rights, and theirs, in a Free Parliament; *by 'which, upon the Word of a King, we will be advis'd.*—— 'We do declare a Liberty to tender Conſciences, for 'Differences of Opinion in Matters of Religion, which 'don't diſturb the Peace of the Kingdom; and that we 'ſhall be ready to conſent to ſuch an Act of Parliament, 'as upon mature Deliberation ſhall be offer'd to us for 'the full granting that Indulgence.' This was dated at *Breda*, *April* 4. 1660.

His Majeſty, in his Speech to the Houſe of Lords, *July* 27. 1660. to haſten their paſſing the Act of Oblivion, expreſſes himſelf thus, with relation to the Presbyterians and other Diſſenters.

'My Lords, If you don't join with me in extinguiſh-'ing this Fear, which keeps the Hearts of Men appre-'henſive of Safety and Security, you keep me from *per-'forming my Promiſe, which if I had not made, I am perſuaded 'neither you nor I had been now here. I pray, let us not de-'ceive thoſe who brought, or permitted us to come together.*'

In his Declaration concerning Eccleſiaſtical Affairs, dated at *Whiteball*, *Octob.* 25. 1660. his Majeſty ſays thus: 'When we were in *Holland*, we were attended by many 'grave and learned Miniſters from hence, who were 'look'd upon as the moſt able and principal Aſſertors of

'the

'the Presbyterian Opinions; with whom we had as much
'Conference as the multitude of Affairs which were then
'upon us, would permit us to have: and to our great
'Satisfaction and Comfort, found them Persons full of
'Affection to us, of Zeal for the Peace of the Church
'and State; and neither Enemies (as they have been
'given out to be) to Episcopacy or Liturgy: but modeſt-
'ly to desire such Alterations in either, as without shaking
'Foundations, might best allay the present Distempers,
'which the Indisposition of the Time, and the Tender-
'ness of some Mens Consciences had contracted. His
'Majesty takes notice, that he intended to call a Synod
'of Divines, as the most proper Expedient to provide a
'proper Remedy for all those Differences in Matters of
'Religion; but the present Jealousies diverted him from
'it: Therefore, until such a Synod may be call'd as may
'without Passion or Prejudice, assist him; he declar'd his
'Purpose and Resolution to be, to promote the Power of
'Godliness, to encourage the Exercises of Religion, both
'Publick and Private; that the Lord's Day be apply'd
'to holy Exercises, without unnecessary Divertisements;
'that insufficient, negligent, and scandalous Ministers be
'not permitted in the Church; that no Bishop shall or-
'dain or exercise any part of Jurisdiction, which apper-
'tains to the Censures of the Church, without the As-
'sistance and Advice of the Presbyters; and neither do,
'nor impose any thing but what is according to the
'known Laws of the Land: That Chancellors, Commis-
'saries, and Officials, should not decree any Sentence of
'Excommunication, or Absolution, or be Judges in those
'things wherein the Ministry are concern'd. That the
'Arch Deacons should exercise no Jurisdiction without the
'Advice and Assistance of six Ministers of his Arch-dea-
'conry; three of them to be nam'd by the Bishop, and
'the other three elected by the Majority of the Presby-
'ters within the Arch deaconry. He likewise declar'd
'his Resolution to restore the Power of the Pastors in
'their several Congregations, and granted a Liberty to
'all the Ministers to assemble monthly, for the Exercise
'of the Pastoral Persuasive Power, to the promoting of
'Knowledg and Godliness in their Flocks. He likewise
'promis'd a Review and effectual Reformation of the
'Liturgy, with additional Forms to be us'd at choice;
'and in the mean time, that none should be troubled
'or punish'd for not using it. He promis'd to free Mi-
'nisters from the Subscription requir'd by the Canon, and
'the Oath of Canonical Obedience, and Liberty to re-

'ceive

'ceive Ordination, Inſtitution, and Induction, to exer-
'ciſe their Function, and enjoy their Livings without the
'ſame. He alſo promis'd to diſpenſe with omitting
'Kneeling at the Sacrament, the Croſs in Baptiſm,
'and Bowing at the Name of Jeſus, and wearing of the
'Surplice.' Many of the Presbyterian Miniſters of the City of *London* preſented an Addreſs of Thanks to his Majeſty on the 16th of *November* 1660, for his Moderation, acquainting him, 'That tho all things in the Frame
'of Government he propos'd, were not exactly ſuited to
'their Judgment; yet they would endeavour, to their
'utmoſt, the Healing of the Breaches, and to promote
'the Peace and Union of the Church: and further
'begg'd, that Re-ordination, and the Surplice in Colle-
'ges, might not be impos'd.' His Majeſty was ſo well pleas'd with this Addreſs, that he return'd them a gracious Anſwer, and order'd their Addreſs to be printed.

But whatever were his Majeſty's Intentions, as to the Performance of this Declaration, the High-flying Party were very much diſſatisfy'd with it; for his Majeſty takes notice in the ſaid Declaration, 'That he had ſo far com-
'ply'd with the Perſuaſion of particular Perſons, and the
'Diſtempers of the Time, as to be content with the
'Exerciſe of his Religion in his own Chappel, without
'enjoining that Practice in the Churches of the King-
'dom; for which he had undergone the Cenſure of
'many, as if he had not that Zeal for the Church which
'he ought to have, *&c.*'

When he found himſelf fix'd on the Throne, he ſoon forgot all his Declarations, and by a pack'd Parliament, got the Terms of Conformity made higher than ever they were before; which at once threw about 2000 Miniſters out of their Churches. What Penal Laws were afterwards made to force People to a Conformity, and with what Rigour and Barbarity they were put in execution, is well enough known. How little he encourag'd the Practice of Religion, either by Example or Precept, is not yet forgot; and that he dealt as unfairly with the Nation in point of Liberty and Property, as he did in Affairs of Religion, is evident by the following Inſtances.

Having got a Parliament to his Mind, they made an Act for the Attainder of ſeveral Perſons guilty of the horrid Murder of his Father; which was in the 12th of his own Reign, *i. e.* the very Year of his Reſtoration, *Cap.* 30. wherein there was this Clauſe among others.

'Be

'Be it hereby declar'd, That by the undoubted and 'fundamental Laws of this Kingdom, neither the Peers 'of this Realm, nor the Commons, nor both together, in 'Parliament or out of Parliament, nor the People col-'lectively or repreſentatively, nor any other Perſons 'whatſoever, ever had, have, hath, or ought to have, 'any coercive Power over the Perſon of the Kings of 'this Realm.'

This was as directly contrary to the Truth of our Hiſtory and Records, as it was contrary to all Free Government. But as if this had not been enough, he procur'd an Act the Year following for the well-governing and regulating of Corporations, which oblig'd all Magiſtrates and others bearing Office, to take the following Declaration: '1 *A. B.* do declare and believe, That 'tis not law-'ful upon any pretence whatever to take Arms againſt 'the King; and that I do abhor that traitorous Poſition, 'of taking Arms by his Authority againſt his Perſon, or 'againſt thoſe commiſſion'd by him. So help me God.'

The ſame Declaration was impos'd upon all Clergymen by the Act of Uniformity: and that the Nonconformiſts might be farther oppreſs'd, it was enacted by the 17th of his Reign, *cap.* 2. That they ſhou'd ſwear what the Church-Clergy were only to declare, with this Addition, That they wou'd not at any time endeavour any Alteration of Government, either in Church or State. And if they refus'd this Oath, they were liable to very ſevere Penalties; for which we refer to the Act.

Having thus eſtabliſh'd a Deſpotical and Uncontroulable Power, he and his Brother the late King *James* made uſe of it intirely to ſubvert our Religious and Civil Liberties; as may be ſeen at once by the Inſtances given in the Declaration of Rights made at the late Happy Revolution.

This, one wou'd think, might be ſufficient to make our High-Church Party aware of truſting to the Declarations of the Pretender, unleſs they were reſolv'd to become Papiſts and Slaves, and to have the Crown of *Great Britain* made ſubject to the Pope and the *French* King. But ſince they ſeem to be incurable, and court thoſe things as a Bleſſing, which all honeſt and wiſe Men look upon as a Judgment, we have reaſon to praiſe God that we are deliver'd from thoſe Chains.

This brings me to the third and laſt Thing I propos'd, which was to ſhew how the late Revolution ſet us free from that Slavery.

The

The first Voucher to prove this, is the Act 1 *W. & M. Sess.* 2. *cap.* 2. declaring the Rights and Liberty's of the Subject, and settling the Succession of the Crown. In this Act K. *James* is declar'd to have abdicated the Government, because of the twelve Articles of Male-Administration, or indeed Tyranny, therein charg'd upon him, and by which his Throne became vacant. And to secure our Liberty further, as far as human Wisdom is able, there are thirteen Articles in this Act, which are insisted upon, claim'd, and demanded, as the undoubted Rights and Liberties of the People. And because the best of Laws signify nothing without a good Administration, it is therein also enacted, That all Officers and Ministers whatsoever are to serve their Majesties and their Successors according to the same, in all times to come.

Our Glorious King *William* having thus deliver'd us from the Tyranny of Princes and their Ministers, he deliver'd us also from Popery by the same Act, and confirm'd it by another in the 12th and 13th of his Reign, *cap.* 2. intitled, *An Act for the farther Limitation of the Crown, and better securing the Rights and Liberties of the Subject:* wherein there is this Clause, *viz.* 'That all and every 'Person and Persons, that is, are, or shall be reconcil'd 'to, or shall hold Communion with the See or Church of 'Rome, or shall profess the Popish Religion, or shall mar-'ry a Papist, shall be excluded, and be for ever uncapa-'ble to inherit, possess, or enjoy the Crown and Govern-'ment of this Realm and *Ireland*, and the Dominions 'thereto belonging, or any part of the same; or to 'have, use, or exercise any Regal Power, Authority, 'or Jurisdiction within the same: and in all and every 'such Case or Cases, *the People of these Realms shall be, 'and are hereby absolv'd of their Allegiance.* And the said 'Crown and Government shall from time to time descend 'to and be enjoy'd by such Person or Persons, being Pro-'testants, as shou'd have inherited and enjoy'd the same, 'in case the said Person or Persons so reconcil'd, holding 'Communion, or professing or marrying as aforesaid, 'were naturally dead.' This was the Act which settled our Crown upon the Illustrious Family of *Hannover*, and was confirm'd by another of the 13th and 14th of K. *William*, by one of the 4th and 5th of the late Q. *Anne*, and at last made unalterable by the Union of the two Crowns.

By the 1st of K. *William* and Q. *Mary*, we were also set at liberty from those Penal Laws which forbad us to worship God, except in Conformity with the Church of *England*: so that we have reason, both as Men and Christians

tians, to rejoice in his Majesty's happy Accession to the Crown; by which all those valuable Blessings which *Charles* and *James* II. depriv'd us of, are now secur'd to us and our Posterity for ever; unless God, who for our Sins gave us those two Kings in his Wrath, be again provok'd to take the present Royal Family away from us in his Anger.

These Collections are an uncontestable Support to the Charge of Deceit and Perjury against the General: I will but add one or two more, which I have no reason to doubt of, tho I cannot present 'em to the World in that publick Evidence that we have of the former. And upon the whole it will appear what Methods the Restoration was owing to; such as the Prophet speaks of, *Isa.* 59. 13. *In transgressing and lying against the Lord, and departing away from our God; speaking Oppression and Revolt, conceiving and uttering from the Heart words of Falshood.* *Whitlock* in his Memoirs observes, That when the People had a suspicion of *Monk*, he acted like a *Thorough Trickster*, and scarce gave the same Answer to two Persons. Tho he call'd himself a Presbyterian, yet as if he was afraid of being too slow in his Conformity, in 1659 he stood Godfather to a Child of *Lenthall*'s the Speaker. So that I don't see there was any more for him to do, than to blaspheme God, and deceive Men; to wish Curses upon himself, if he did the Thing, and at the same time use all his Arts to promote it. What hinder'd any other General-Officer, *Lambert* or *Fleetwood*, from growing into Dukes, and having Garters, but this, that they were greater Bunglers at Perjury?

Col. *Hacker* had that confidence in him, that he neglected all Opportunities of saving his Life, upon a Promise that *Monk* had made him, that not a Hair of his Head should fall to the ground. Believing that these Words came from an honest Man, betray'd that brave *Englishman* to his ruin. One would wonder that a Person should get such a mastery of Conscience; but that the General was not without his Severities within, I am satisfy'd from a Story that was told me by a Minister who had it from one of the Family. Mr. *Bowles* of *York* had a great share in the Restoration. By his Interest, *Monk*'s Army march'd from *Scotland* thro *Yorkshire* without opposition: He was one of the Ministers sent to *Breda* to hear the King at his Prayers; and when he saw what Impiety and Sorrow was coming upon the Nation, the prospect drove him out from *London*, and perhaps out of the World. The last Visit he made in Town, was to his old Acquaintance the Duke of *Albemarle*; he talk'd to

him to this purpoſe; 'My, Lord, I have bury'd the 'Good Old Cauſe, and am now going to bury my ſelf. 'I never expect to ſee your Grace more in this World, 'and therefore muſt be ſo plain as to ſay, That you 'have had greater Opportunities than any other Perſon, 'to make the King happy, and the People eaſy; and all 'this you have given up for a Feather in your Cap, a 'little trifling Honour: but the Lord ſays of you as he 'did of *Coniah*, *Write this Man childleſs, a Man that ſhall 'not proſper in his days, none of his Seed ſhall proſper.* This 'Title will be mention'd with Reproach to your ſelf, 'and after your Son has had it a while, it will go out in 'a Snuff.' That day the good Man went homewards, and was met at *Doncaſter* by ſeveral of the Miniſters in that County; and, as one of the Company told me himſelf, he bewail'd what he had done, exhorted 'em to take care that they did not make ſhipwreck of Faith and a good Conſcience: and in a little time after died at *York*, delivering thoſe words not long before his death; *Thou was't a God that forgaveſt their Iniquities, tho thou tookeſt Vengeance on their Inventions.* When this laſt Paſſage was told to the Duke, it gave him a great Commotion, and he ſpoke like a Perſon in ſore diſtreſs; 'That was a Man of God, 'and none of his Words ſhall fall to the ground.'

Upon the whole, do but obſerve the difference there is between that Reſtoration and the Proteſtant Succeſſion. King *GEORGE* comes in by no Perjury, no little ſhuffling Tricks, but by the Voice of a Free People, We don't owe this Government to a Faction in the Army, or the Baſeneſs of a Man who had a mind to riſe out of a Squire into a Duke: But by ſeveral Laws we have engag'd our ſelves to the Family of *Hannover*, and thro the good Hand of Providence are now brought under a Prince, whoſe Character endear'd him before we ſaw his Perſon. And I hope we ſhall ſtill have the beſt reaſon to admire this Settlement, as the doing of the Lord.

What the Nation got in the Year 1660. is ſo well known, that I need not enlarge: I will only give the Reader what I lately had from a worthy Gentleman, whoſe leave I have to make it thus publick.

A SPEECH made by the Magiſtrates of Ghent *to his Moſt Chriſtian Majeſty, at the Delivery of their Keys to him, in* Feb. 1678.

Moſt Mighty Monarch,

'THEY that change their Lords before invincible Neceſſity compels them to do it, do but beget by their Revolt, as ill a Character for themſelves in their new Governours, as in their old they left.

'But as a tenacious ſtanding to erroneous Principles deſerves not the name of Conſtancy, ſo neither doth an obſtinate adhering to an impotent Intereſt that of Fidelity; for Subjection and Defence are ſuch Relatives in Nature, that the firſt cannot live, where the laſt is wanting.

'Pardon us therefore (Great Sir) if we ſay, that nothing but the Weakneſs of the *Spaniſh* Crown, and its Inſufficiency to ſecure us, would make us ſubmit to the ſtrength of your Arms: Were it on any other Conſideration we had laid our Keys at your ſacred Feet, they would be as unworthy your Royal Acceptance, as we ſhould be in the Offer of them. The Poverty and Slowneſs of the *Spaniſh*, and *the baſe Perfidiouſneſs of the* Engliſh *Monarch*, have made us caſt our ſelves into your Majeſty's Arms, we hope as the greateſt Good, but we are ſure as the leſſer Evil; for our own Prince being not able to protect us, and the *Engliſh* King not willing, but on ſuch Terms as that his Aid would be more our Ruin than your Sword, we have choſen to bow down our ſelves to your powerful Sceptre: for we ſee, that all the Aims of the *Engliſh* King here, are only to rook his Parliament of Mony, and us of our Towns.

'Tis true, he would give us his Promiſe of returning 'em to us when the War is ended: but *what reaſon we* Flemings *have to believe he will be more true to his Promiſes made to us in* England, *than his own People have found him to his Engagements made to them here in* Flanders, *we can't underſtand.*

'Since therefore we are no longer capable (greateſt Prince) to ſerve our own King, we think it ſome Happineſs in our Miſery, that (*Alexander*-like) we can give our ſelves to the moſt worthy; which (proſtrate at your Royal Feet) we moſt humbly do.

'Take

'Take us then, mighty Sir, into your glorious Protection, and by your gentle Rule give us and our Posterity occasion to call our Choice happy; and Generations to come may say that the Men of *Ghent* guided their Resolves as well and wisely under the Hurries of Necessity, as any others could have done by their utmost Reason.'

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4 AP 65

FINIS.